

PRINCIPAL POSITIONS
for groundes of the holy Bible.

A SHORT ORATION OF THE
Bibles translation.

POSITIONS HISTORIQUE
and of the Apocrypha.

TOBIT PARTICVLARLY
handled.

IUDITH SEVERALLY
handled.

By HUGH BROUGHTON.



Printed in the yeare of our Lord,
1609.

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SHERIFF OF THE COUNTY OF

A SHORT HISTORY OF THE
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*Principal Propositions for ground
of the holy storie.*



He old Testament is all writtē every book in Adams tongue: But some part of some books: are in other tongues, as *Ier. 10. 11.* one vers. is in Chaldy: for a message to the Chaldeans. And Daniels visions: while the afflicters and afflicted have no playne description: & the Iewes no danger: for being Gods people for whome the kingdomes there be consumed for afflicting our Lords house. Also certeyn Epistles and litle speach in the same argument are in Syriaque: in Ezra.

2. All the old Testament is called the law: by Thalmudiques and by the new Testament.

3. The tongue after Bable was built, remayned onely in the faithfull of Ebers house: and in them onely continued the name of Ebrewes: as perpetually opposite to the builders of Bahel: to whome Eber preached that their tongues should be devided.

4. When Iuda onely of whole tribes cleaved to God and the rest scattered lost their tongue, it is called the Iewes tongue. *Neh. 13.*

5. When all tribes yet abode in Canaan, it was called the tongue of Canaan. *Es. 19.*

6. The Iewes being in Babylon 70 yeares, the poor of them, lost the tongue: and sone after the returne it ceased from cōmon vse: But such as spent their time in the law, left expositions of wordes hard, as rare in the lawe: but usuall in nere tongues.

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7. The

7. The Iewes returned spake a tongue mixed of the lawes and syriacque : swallowing up throte letters : as Cheth and Am, & Aleph: So Lazar, is of Eleazar. Luk. 16. infinite in Thalmud Ierusalemmy.

8. This tongue of the Iewes is called Ebrew in the New Testament.

9. Grāmarians haue frō Ezra, age from age taken order that by manifold meanes no letter of the law could be lost. Their rules be called Massoreth : and we call those grammarians Massorites.

10. The tongue is full of wit: arguing Adams sharpnes : and in 848. margent readings, the holy Ghost expoundeth so many in the text. They do the scripture great iniurie that say the text was in those 848 places corrupted in Babylon. The text still is the fitter, for an exercised wit: & without the margent it is sure & pure: but both must go together to make a perfect Bible: which for characters 22. vowels and accents was under Moses in the same forme as this day: as the work riphereth Israel wisely testifieth. The Law vowelled and unvowelled was so at the first: the vowelled for certainty: the unvowelled for expedition in writing: sufficient for ordinary use : while the tongue was in dayly use.

Conclusion of the old Testament.

These books onely make the old testament: and haue perfect wisdom: and it is a most haynous contempt of the Eternal King to make any book more part of the old Bible or Testament. The Apocrypha every book, have grosse wickednes & iniurie in them, against the true holy:

And

for ground of the holy story.

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And Toby and Iudith were penned of most evident purpose in Iewes manner of exercise for fables: & their blindnes was unspeakeable and their wickednes untollerable, who being Doctours would defend them after most learned reproof. A Turkey leprous slave might as seemly be placed in seat, cheek by cheek, betwixt two the best Christian Kings; as the wicked Apocrypha betwixt both testaments. And no monstre of many legges, armes, or heades can be more ugly; then the Apocrypha would make the holy Bible. Iewes skoph them: and Grecia is made Turkey, for honouring of them: & Christian glory is stained in that Iewes accuse them to Turkes: as holding Athean fables sad matter in the doctrine of salvation. All that love not the Lord Iesus Christ, wilbe *Anathema Maran Atha*: They who keep not his commandement forbidding regard to Iewish fables: wherein Tobit passeth all in impietie: Therefore such regards of the Apocrypha, after warning wilbe *Anathema Maran Atha*.

The new Testament.

The new Testament was all original in Greek: S. Mathews Gospell was written at the first by that heavenly oratorious Greek which now we have: and if the holy Ghost had written it in the Iewes Ierusalem Ebrew, the holy lerned of old time would have kept it with more care then Iewellers all precious stones.

We accuse antiquitie of great vngodlynes when we say S. Mathew wrote in Ebrew: But antiquitie lost that Gospel.

So

So S. Paul wrote in Greek to the Ebrewes, in those syllables which we haue to this day : and the stile hath allusions which the Iewes tongue hath not: which sheweth the originall to be in Greek.

How of old time God advanced the Greek tongue, to be a preparative to the Greek Testament.

When God dissolued the kingdome of Iudah, then he gave the Greeks first a mind to trimme their tongue: *Pilistratus* Tyrant of Athens first brought *Homer* into esteem. Using *Aristarchus* to examine copies: and parting *Iliades* and *Odyssean* by the Greek Alphabet; & caused *Homer* to be read and learned of children more then ours learne the Bible. Now *Pilistrutus* was of *Nabuchodonosors* age: and *Solon*: and *Theogius*, and *Phocylides*, who brought proverbs and sentences into fine Greek: *Lyriques* and *Tragiques* and *Comædes*, & *Hippocrates* & *Democrites*, and *Historiques*, *Hellanicus* & *Herodotus* and *Thucydides* and *Xenophon*: and Philosophers *Plato* & *Aristotle*, & the braue ten Oratours after *Isocrates* flourish, and by Emperour *Alexander* Greek came to a most high perfection: and the Iewes did study it, earnestly: warned by *Daniel*, that they should be long under the West. Also God used a miraculous grace to bring the Greek tongue & the Iewes over South, East, and North. The Macedonian *Lagida* who reigned in *Ægypt* subdued *Ægypt* & *Arabia* by Greek souldiers: by Greeks ruled them in all townes: and so forced them to

to speak Greek and to mary with Greeks . Agayn, Seleucus Nicator had Syria & from it LXXII. kingdomes North and East : and built townes of Greek names & filled them with Greeks : keeping the East in subiection by Greeks: And because Ptolemy Lagides first heald Iudea : and was robbed of it by Antigonos , and Seleucus force overthrew him, in a new partition Syria falling to Seleucus: Iudea reckoned part of Syria, was in time claymed to belong to Seleucus. And hence both kingdomes warred for Iudæa : and interchangeably conquering scattered Iewes over all their countries: & both holding much of lesse Asia and Græcia, scattered them into the four windes of heaven : and Greek Iewes are most mentioned in the New Testament. Now the LXXII. translating the Law into Greek: it also was scattered over the world : and the story was made known before the tyme of our Lords incarnation: and an easy way made for the holy Apostles: to shew the incarnatiõ and the resurrection to be their difference frõ the scribes: & their going through all Greeks being fishers of Galilie, or Tent makers, with S. Luke the Profelyte of Antioch, make all Greek soiles amazed at their learning: upon six hundred yeaes preparation by God to aduance Greek and to scatter Iewes over all.



A short

THe Kings care to haue the Law & Gospel learnedly translated, hath stirred much study & expectation of good. And all true harted subiects will be ready to furtherance. And as the work requireth so many eyes as Argus, not he of Naso, with one hundred; but he of Aeschylus with ten thousand: so it cannot be unprofitable to shew rules wherupon translators must go: and the knowledge of that will breed judgement in all the people. Wherefore these few rules shall be offered to all sage judgement.

1. Great care should be to expresse proper Ebrew names as the new Testament doth, Luke 3. in our Lords Fathers from Mary & Ely to Adam: and in other words as Bosor for Beor, Num. 23. So Mageddon not Megiddo. So the Lxx should be followed where the heathen follow them: As in Regma, not Raama, Gen. 10. And Ptolemyes negligence herein will cause exceeding great disturbance.

2. The holy Apostles in the new Testament translate very much of the old: as all the twelve Iewels, Ex. 28. in Apoc. 21. A translator should first make him a Dictionary of all such words, and beare all in mind through all the old Testament. So he should be much holpen in his matter: Let these examples be used. It is sayd, Exod. 28 that the Patriarches should be graven according to their birth. This speech is two wayes taken: cyther without regard of one mother: who first bare some, that all the brethren

brethren should be together: or by the birth of the first sonne to the mother: that Issachar & Zabulon borne after Dan and Nephthali, should be joyned to their brethren: & Issachar not Dan haue the Saphir as he hath the second foundation in the Revelation: and Dan haue Leshem or Hyacinth, as Leshem the towne: Indg. 18. and the foundation last save one. Apoc. 21. Here the Apostles teach us to use Argus eyes. And the best Thalmudiques agree with them: and ignorance herein disturbeth all the Bible. So the Apostles warne closely that Iacob bought ground for sheep, Gen. 33. by the Lxx. still for that word: & by the three Chaldy paraphrastes, not for money: as Rabbines wish, to check our text, Act. 7. which place thus speaketh. Iacob died in Egypt: and the Patriarches, which were carried to Sychem: and they were put in grave: that which Abraham bought for price of money: That from the sonne of Emor the Sychemite. Here price of money distinguished Iacobs graue from the Patriarks bought for sheep. Some erring here made wrack,

3. To this kind Nazor, Esaj 11. translated Nazoræus, Mat. 2. might be referred: where the very Thalmud in Saned. in Cheleck makes Nazor a plant springing, to be a propre name of Messias. In such the consent of the King and whole nation should be required: as the matter is not soone conceaved: but of great light when it is accepted.

4. The Ebrew tongue is full of equivocations: because God would not haue the wicked contemners to meddle with it: as for Babel, to loose it altogether: yea & by notation men are often named: as Barachias for Ie.

hoiadagh. Math 23, and Ieremie for Zacharie. Math. 27. a translator should note such; & make the easy to the unlearned: specially equivocations: whereof I will bring some examples for all the hardest.

I. Gen. 2.

God planted a garden in Eden, and there placed man which he had made: and God commaunded man, saying: of the tree of knowledge of good and evil, THOU shalt not eat. Here by *thou* the man and woman be conteyned as she speaketh to the serpent of the comaundement give to both: to her, and to her husband. A reason of the speech singular is rendred by telling how they were one flesh. And mariage books which sayd, the woman was formed in Paradise, have an oversight. For the commandement went not before the creation of the woman: but she had it as well as Adam, and in the same terme *Thou*: For the eternall God had seen it was not good for man to be alone: and built the rib into a woman. In this place many eyes should look about.

Gen. 4.

Also to Sem was borne a sonne, and he called his name (sorrowful) Enos. Then had sprong prophanenesse instead of calling vpon the name of the Eternall.

Gen. 11. 31.

They went forth with them: that is with Thara & Abraham closly made counseller of the iorney. *Together*, is of another meaning.

Gen: 44. 5.

Is not this the cup wherein my Maister drinketh: & for which he would make serch. Not, in which he prophesieth
The

Exod. 12. 40.

The Peregrination of the Children of Israel when they had ended their dwelling in Egypt, was four hundred & thirty yeres. Others bury Moyses before the Law.

Act. 13. for the Iudges tymes.

God gaue them Iudges, after a sort 450. yeres. Not, about the space of 430. yeres. So Iosuahs warres and Dauid should haue no time to be in the world.

2 Chron. 16.

In the thirty six of the kingdome (not reigne) of Asa, Baasa came up against him, That is in 36. since the kingdome of Iuda then Asaes kingdome was parted from Israel. Baasa warring in 36. of Asaes reigne was dead ten yeres: and so should warre ten yeres buried.

1 King. 8.

Ioram died 40. yeares old. And Ochozias his sonne reigned in his sted: twentie and two yeres old: a Ben of 22. yeres was he when he began to reigne.

2 Chron. 22.

A Ben of 42. yeares was he. Ben meaneth as wel a lot, as age: as Ben of death: one lotted to die. So in the 42. of his mothers house: when it was horribly overthrown, he fel into that forty two yeres Lot. Bad translation maketh him two yeres elder then his father & twentie yeres elder then himself.

Iohn. 18.

Pascha signifieth the Labe eatē on one night of all alike: & an oxe or Ram offred at the same time: which might be eatē two dayes. Here translators should haue the Kings cōsent to leave a playn differēce for distinctiō of æquivocatiō. And errors in these places haue much disturbed us:

A short Oration

wher skill in equivocation had holpen all: Wicked tables would inferre that Christ kept not the law.

5. When latter Prophets cite the syllables of the former, as Jeremies lamentations citeth the syllables of many former, all those must be translated in the same syllables.

6. Speciall words of controverſie, as Petra God Mat. 16 and Cistiſtes Rock. 1: Pet. 4. Nephes, ſoule, or I, Thou, He, any one: & ſcheol, death, or grave: The translation of theſe ſhould not paſſe without great conſent; So Daniel Eccleſiaſtes and Iob: which all I have translated: but I wiſh every learned man to have thoſe books ſeverall, before they were joyned to the whol Bible: ſpecially the XIX of Iob, concerning the redeemer & the reſurrectiō. There the Iewes vniverſally made Mercerus ſtagger: & Greeks keep a louf: and Latines many. Such a matter ſhould not paſſe without long debating.

7. None ſhould beare ſway in translating but the able to ſhew what the Thalmudiques ſayd to every word of the law: and the able to diſcerne the foure varieties of the Apoſtles Greek: how much is in the heathen ſort: how much after the Lxxij. what the Apoſtles better translate: and what they ſpeak as did Thalmudiques.

Concluſion.

Theſe rules being obſerved, a tranſlation of good eſtyme and provoking many ſowles to reading of the Bible, might be ſoundly accompliſhed.

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*Principal Positions in the holy story:
and of the Apocrypha:*

Great matters should be known commonly: some
cheif I wil briefly touch.

1. When God had made the world, and gave
Adam authoritie, he left Adam to be deceived, the day
that he was created: and then when Adam was judged,
the Devils which spake in the serpent, were cursed: who
had fallen a little before: and the serpent is cursed: And
the earth, and Adam condemned to naturall death: and
to painful life: and Eve to fore travel: and Christ is pro-
mised a destroyer of Satans works: wherein the hope of
the new world is cōteyned. Now at this David wondreth
that all things should be subject to man: to one made
inferiour to Angels in his passion, but by conquering him
who had the power of death, crowned with honour and
glory.

2. In that Adam and the woman were clothed of God
with skinnies, we must gather that God brent the carcasses
with fire from heaven, for a sacrifice: and taught Adā
to sacrifice: and God rested from creating the seventh
day: and Adam in it meditated vpon redemption in
Christ.

3. Man is called by sundry names; Adam, as taken out
of Adame the earth.

Ish, of heat: Esh meaneth fyre.

Gebher: strong.

Enōsh, sorrowfull. No infidels in all the Bible cal
Man, Adamas, not knowing the creation of Adam: but

the Chaldeans kept Enosh: Dan. 2. the name of our sorrowful case.

4. Eve is life: called so in memorie of the promise in Christ.

5. Cain is possession: Abel vanitie. They teach in their names that all possession in this world is vanitie.

6. Many children mo they had. For the commaundement to increase was to have cheif effect in the first: But onely they are named that touch us. In the death of Abel the iust, the death of Christ was shadowed.

7. Seth is named setled: as to continue posteritie when all others perished in the flood. Balaam, Num. 24. calleth men the sonnes of Seth.

8. Enosh was borne when prophanesse sprang in sted of calling vpon the name of God. Wherefore Seth called him Sorrowful because Cains house had corrupted all his brethren: to worship creatures: to hasten the curse by the flood vpon the earth.

9. If in our Churches the third of Genesis and Luc. 3. and fourth should stil be read together: great light would arise to the simple: to know how Iesus is (of Mary) of Ely, &c. of Adam: naturally: and those men are the glory of the world: Fathers to the Sonne of God after the flesh.

10. God hasteneth through all the Bible the fit government of the world, to have Christ received, by iudgements against contemners: So in the tenth age he damnableth the vnbeleevings: thence in the tenth Abrahā is made the hope in Christ: and his sonnes in Egypt multiplie as fish to fill Chanaan, to call all unto Christ: & as sone as the tribes
in the

in the middle of the Land had fit occasion to have judges, such as should haue at all, and Ephraim glorie long enough: sevē Iubilecs Iuda is in honour: but only sevē sevēties: Then Iuda is caried to teach the builders of Babel in their tongue that God made the world: who quickly teacheth that, by felling Babel: & then the hope of life in Christ is so told, that al natiōs should frō year to year reckon how near redēptiō was: & God hasteneth his varieties under Sem and Iapheth: to fit the world to receive the redemption: And so in the Apocalyps: tryals under the prophane Cæsars: trialls in ease, and giving hæretiques place by idlenes: and punishment by Popes: for despising to make all the able ready in Gods word. And from hence are but Hebers yeres 464. to make vp 6000: when by old expectation, and by all likelihood the world shall end: and triall in learning is the highest and last that can be: & the Popes strength shall fade, and prophanesse come to the highest at the worlds end: as the Greek legges did, Dan. 2. by our Lords birth. All dreame who think the Revelation telleth that the Pope shall fall before the end of the world; and our weak course in Divinitie vexed by subtile Iesuits, rather helpeth then hindreth the Pope.

11. All that perished in the flood perished for ever,
Thal. san. and a doubtlesse testimonie. 1 Pet. 3.

12. Ages were halfed by the flood: for Heber the longest liver of all borne after, lived but 464. yeres: and again they were halfed for Babel: for Phaleg lived but 239 and

& Ragau but 239. twise it is noted to halt Hebers, So it is a miracle that Sem, Arphaxad, Sala, Heber should see Abrahams promise: and all the nearer be dead. For Tharaes Idolatrie none came to 200. yeares: for tempting Christ in the wildernes, ordinarie old age is brought to 70. yeares: and so standeth to this day.

13. Ioctanes sonnes filled India: and were cast furthest from God: because against so many godly ancestors warning they build the towre to starres worship. Their names are famous in India by Rivers & mountaines and countreys: Recorded by Greeks which Seleucida brought to serch all those quarters. This should make vs haue no societie in religion for phraze nor apparrel, nor court with mysticall Babylon.

14. Sems sonnes even the faithles overruled Chams. Nemrods Tyranny, was under Elam of Sem in Abrahams dayes: So the families of Nachor, Lot, Ismael, Esaw drove Cush to further quarters: and the Hagarenes still be mighty.

15. Abraham Isaac and Iacob had long time slow increase that their story might be better marked: and the Patriarkes: & in 215. yeres there were but seaventie male: to go for Egypt: and again in 215, came six hundred thousand valiant men, to learne the hope of Christ.

16. Genesis beginneth stately in framing the world to obey Christ: and endeth heavenly in Iosephs bones: to be caried to the Land where the resurrection of Christ causeth all faithfull to arise into a new world: So the rotted bones have a lively storie.

17. Iobs storie falleth betwixt Genesis and Ex. ch. 2.
That

That book is a rare book: and describeth the Arabian lot, as to this day it continueth. That book is a goodly commentarie upon Genesis.

18. Exodus sheweth the trueth of God for the promise *Gen. 15.* of bringing Abrahams sonnes from Egypt: and the redemption is heavenly in the blood of the Lambe: *Exod. 12.* Then the peregrination of the children of Israel when they had ended their dwelling in Egypt was 430. y. Synce the promise of life in Christ, *Gen. 12. 1.* & *Gal. 3. 17.* from *Exod. 12. 14.* The wicked translation burying Moses before he received the law was the cause of Atheisme to some, as D. Stallard told Archbishop Wh. The Printers deale wickedly that will not use the Bishops authoritie and help of learned to amend such Athean errours.

19. The Psal. of Moyfes made upō the decree that all the men from 20. yeres saue Caleb & Iesus should pay for misbelief, should profitably be read in our Churches with *Num. 14.* And in the margent the Psal. might be quoted: as a most heavenly commentarie: vpon the storie; wherefore 36. yeres God speaketh no more to them. All that while they studied Genesis, Exodus and Leviticus: and the sonnes that should cōquer Chanaan were made Doctours in Divinitie.

20 The Iewes wandering 40 yeaes fed from God provoked heathen: yet none could come vnto Christ, but as the father drew him.

21 The Chananeans sinned against the holy Ghost, building townes most stronge to defeat the prophecie of Chanaan to serve Sem: in Iesus, as Iapheth, in the Macedonians.

22. At a thousand yeres from the creation Satan was let loose: & conquered the old world: that soone Noe was named the hope of the world now: so after the flood afore 900. Satan was full loose in Chanaan: & againe to Iuda sooner that they lost their kingdome: & to Christians after 1000. yeres Satan was let loose to stir Popes fight for Chanaan.

23 The partition of the land was made by prophecies of Iacob, *Gen. 49.* and Moyses *Deut. 33.* and by the twelve stones in part: telling that Dan should have Lefem: & Afer a sea coast: as Ruben with Gad had by Moses portion bloody enemies by theyr Ruby & Amethyst. After partition according to the number of men: lots were cast to see whether God allowed all. And God did so.

24. The book of Iesus conteyneth an heavenly description of the warrs of Iesus conquering a lād into which Iesus would come to conquer Satan. And Rachab sheweth the mercy of God for fayth: in that she is made the mother of Christ.

25 The Iudges have yeres after a fort 450. *Act. 13.* not about 450. that is 339. in proper Chronicle: and for Tyrants within that time Cxj. One may marveile how the Bishops after 20. yeares warning sell translation crossing both Testaments. The Greek text is pure & wonderfull. Their translation leaveth no time for Iesus war, or to David borne after Elies death ever to have bene: for yeares onely 480. are from the Lamb to the temple. So thirty of the wildernes with the Iudges 450. would make vp 480. People should not honour Bishops that so befoole the Church of God; to betray the autoritie of scripture.

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26. In the Iudges, Barac, Gedeon, Iephthē, saw the Conquestes of Christ by faith: and Samson: how by death he would conquer his enemies.

27 The end of the Iudges when the sonnes of Ephraim for Sylo fall in the day of Battel, and Beastes cary the Ark to Iuda, our Lords tribe: that story is glorious: and in measure of time being in the seventh Iubily: from the partition of the land in the eight of Iesus.

28. The book of holy Ruth that left countrey, kinfolk and fathers house as her father Lot did, hath for these times men greater then Iudges: Salmon, Boos, Obed and Iessaj: all fathers at Abrahams 100. yeares. As the length of time will inferre.

29 In the Kings Benjamin the lest tribe affordeth Saul: when the people required a King: and God would remove him whom he gave in his anger: to give David of Iuda: our Lords father: after the flesh.

30. David his afflictions shew that all who will live godly in Christ shalbe afflicted. The prophecie of Nathan 2. Sam. 7. 1. Chrō. 17. that Christ should be made man of his seed, caused him to give the name Nathan to that sonne of whom our great God and saviour should be man.

31. Salomons prosperitie cōming to fall in Roboam telleth that all vnder the Sunne is vain: and that Christ his kingdome is not of this world. Yet the Iewes to this day hope for earthly Pompe. As they marked not how by induction every king was blamed of God: Neyther could all theyr Prophets make them beleeve they should go to Babylon: and returne to have a spirituall kingdome.

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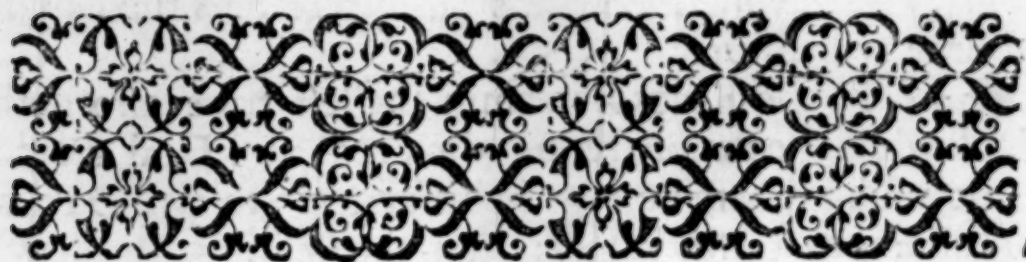
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32. After the kingdomes fall gracious Daniel pictu-
reth the power of Christ for Nathans house: him I have
of late opened for the children of our three kingdomes and
new Britanie, that by ten yeares age they may vnderstand
him better then many famous: For the Persian kinges,
Cronicle and Divinitie.

33. Daniel ch. 9. should profitably be read with Ez-
ra ch. 1. Mat. 2. and Luke. 2. and with Act. 6. and with
all the stories of our Lords passion. These observations I
hold profitable to help Iudgment for the storie. Now for
the Apocrypha.



BEcause former ages vsed the hid Apocrypha to beat into heathē heads Iewes matters since their captivities: as Ezekiel an eloquēt poet brought the cōming frō Egypt, into Tragiq; verse: to have the whole historie, famous: latter times have bene lesse willing to reiect them: though Iewes have stirred vs much contempt with Machmadistes, for ioyning fables with Gods word. But since Papistes and their like take the wickedest fables, as Tobit and Iudith for true storie, reason would that they and all their felowes should be knowen, how basely they were regarded at the first: for tales or trifles, that printers should no more print them as part of the Bible to greue the holy spirit. A short speach wil make that plain to al that are not blind: specially to all acquainted with Thalmudique fables vpon all the law, in memorie of Phrases: as is this. Nephtali is an hind let loose causing pleasant words, Gen. 49. In truth that is spoken of Barak of Nephtali: who caused plesant wordes of Deboraes song: But because Iahel the wife of Heber kild Sisera, and took the glory from Barak, a simple wight would think Iacob spake of stranger story then Baraks. Now the fabler biddeth rest in that surely: or els one may soone beleeve such a fable for Nephtali, as that of Tobit: pēned through quite to win the whetstone: & pestered with mōstruosity of lie: as any who have one drop of grace may soon see. So Iacobs spech in Moses, that he blessed all his sonnes, hath no historie for Symeon: that any iudge came of him. That is warned by a fable iarring from all true stories of most knowen affaires under

the Persians: telling that Symeon hath but that fable for all his glorie. Cause is rendred of the rest, why they found regard: The wise will vnderstand: But the vngracious wil never vnderstand. Now the placing of the trifling Apocrypha betwixt both Testaments is an infinite injurie to the high & holy Bible: where seven eyes are upon every stone: & Iewes think that our New Testament should be no better, then the fables which we ioyne to it: Seing cōmōly men ioyne like to like. Also they think that we haue no more judgemēt for the old testamēt, then for the fables that go upon it. That Church which first banisheth the wicked Apocrypha frō the holy Bible wil first find true glorie from God: and they who entrappe Iewes by millions to hate our new Testament, shall by millions passe to Gehenna with them. Wherefore al that be not Gods hated wil ioyne no hateful works to Gods word: and peace wil be upon such Israel.



A T R E A T I S E
of the Apocrypha.

BEcaufe the Iewes common weale was unknown to heathen, that the prophane reiected the whol story, the ancient held good to regard all Iewes works that medled with the Bible in their tongues Greek or latin: That further authoritie might be had for all the stories frō fables touching stories ground: and from private works of sentences or historie: or that some close speeches might be more remembred by fables made vpon^e them. So the fable of Tobit founded into all eares, the captivitie of the ten tribes: which heathen knew not. And the fable was profitable so far. Likewise the captivitie of Manasses is celebrated much: by the prayer made for him as a wicked man repenting him would speak. So the storie of captivitie to Babylon which the Heathen scant heard of, is renowned by a Book framed to Ieremies scribe Baruc his affaires: what he might baue spoken if he had left writings behind: And an Epistle like Ieremies handleth to manifest reproch the Idolatrie of the Babylonians: which in his great work would not so soone be marked among many other Busynes. The adiections to Daniel renoume great matter hid to Gentiles. They heard not that the noble Iewes quenched the fyer: that it burned not the servant of God who made all things. An Oration framed to their cause maketh all more famous: though in propre truth their tongue uttered not those voices. The faithles Heathen little marked Ieremie for Babel, that for trust in Bel (as though he had given them empire,) the true God would

Tobit

*Manasses
prayer.*

Baruc.

*Ieremies.
epistle.*

Song.

Bel.

*Dragon.**Abakuk's
Pottage.**Susanna.*

would by Cyrus sword, take out of Bels mouth all that he had devoured. To print this in heathen harts, the fable of Bel devouring sheep is pretily contrived. Moreover Divi Cæsares would not take it wel that Darius decree *Dan. 6.* to be prayed unto as a God, should be openly scoffed. But by terming a king a great Dragon, as Pharaoh is *Es. 27.* Darius a Dragon worshipped of Babel, & taught better by Daniel, is the Dragon, worshipped: & destroyed from that idolatrie by Daniel: by whom Darius proclaiming the true God mortified the old man, as dissolved. So that noble sentence for salvation: The just man shall live by faith: which Abakuk spake for deliverance in captivitie, and both parts are famous in Daniel: as when the King sayth: the God whom thou doest trust wil save thee: & Daniel sayth: my God by an Angel stopped the mouth of the Lyon: Because integritie was found in him towards God, and the King: this meditation being Daniels food is that messe of pottage which old Abakuk long dead brought from Iudea: and the fable printeth the matter deeper in mind.

Now the vvhole captivitie and deliverance is lapped in the fable of Susanna: vvhich is the Ievves state: the lillie, *Cant. 2.* Susan in Ebreww. The vvife of Ioakim the King: a daughter of this faith: helki Iah: my portion is the Eternal. In Babylon this cōmon vveale vvas faire: vvhich taught the vvicked Chaldeans the true God. And those vvicked Iudges vvould by Idols stil defile this lillie Susan: But Daniel told hovv for Idols and contempt of the true God, God had numbred vv weighed and divided. All this heathen might learne by the fable: of the books vvicked-
nes;

nes: a severall speach shall come.

The Iewes comon weale also is properly Iudith: Vex- *Iudith.*
ed by Nabuchodonosor of old: and by the Persians: an
Holophernes: Hence is framed a new Nabuchodonosor,
and an Holophernes, a Persian name in Herodot, with a
close warning that Iehudith the Iewes state calling for ven-
geance by great Alexander, wil cut off the head of Holo-
phernes the Persian state, serving a new Nabuchodonosor
of tyrannie. So the fable Iudith abridgeth the Chaldean
dealings and the Persian, Of vanitie anone seve-
rally.

The third of Esdras was penned to renowme the buil- *Esdras. III.*
ding of the Temple and glorious returne: beginning with
godlie Iosias Pascha: when the Law was read that they
should go to captivitie: not as under heathen in weaknes
but punished of God: and should returne: and build the
Temple.

The true Ezra spake closely of Darius Artaxerxes, the
Sonne of Atossa Hesther, who built the temple. And hea-
then by Darius would meane Darius Hystaspides: Assue-
rus and Xerxes in Esther. Also Ezraes Cataloge of Ebrew
names would be harsh to Greeks. Here to teach Greeks that
the tēple was built: vwhere they would not hear that their
great Darius Artaxerxes was of Benjamin: & for his mo-
ther built the tēple, an historie of fable rendring a kind of
reasō why the temple should be built, & expressing Iewes
names Persiq:, as Grecians doe, is penned to allure
Greeks unto the historie of the temple.

Now to celebrate Ezra his Person among foolish hee- *IIII.*
then despising his book of the returned in faith to redemp- *Esdras.*

D

tion

tion after seaven seaventies, because foolish heathen would despise these most weightie poinctes, some Idle student faineth a booke of curious questiones vnder Esdras name: That the despisers of playne wisdom may play with fitter for their humour.

*Hesthers
additions.*

The booke of Esther in the holy Ebrew is penned short, for Iewes that knew their owne story. Dull heathen would requier larger spech. For such, some sophister frameth Epistles and Idle matter to meet with vaine despisers of solide brevitie.

*Machab.
III.*

Symeon or the booke called the third of the Machabees recordeth the warres of Ptolemy Philopater and Antiochus the great, told *Dan. xj.* and written by Polybius in the same sort. Also he addeth Iewes afflictions by the bad tyrant: and that hath vse.

Machab. I

The first of the Machabees, though it lye plainly, saying that Emperour Alexander parted his Kingdomes in his life time betwixt his captaines: yet for good penning of Antiochus Epiphanes Actes, he bringeth good light to Daniel: who foretold very much of him. Now wicked heathen as Diodorus Siculus and Cornelius Tacitus commended Antiochus for his study to foyl the Iewes religiō. Such mouthies are well stopped by the first of the Machabees.

*Machab.
II.*

The second of the Machabees in fables after the Iewes maner teacheth to marke a strange silence in the holy story, what became of the Arke and Altar of incense: or by what meanes fyre came to sacrifice after the returne. The fables driue to meditate: if foolish heathen would here be talking. Also the Martyrdome of Eleazar, & seaven brethren,
and

and mother, who looked for the better resurrection *Heb. 11.*
Those have good use: as in the Thalmud and Iosippus. And
this book abridging five of Iason of Cyren, teacheth how
weak Iason and his age were for religion. So good use
might be of this book.

The heathen despised Iewes learning for policie & wise-
dome: and have in high esteem Theognis Phocyllides, So-
lon and Isocrates for precepts of life. To shew that Iewes
were not rude in that kind, the book titled the wisdom *Wisdom.*
of Salomon, and Syracides, these two afford large mat- *Syracides.*
ter. Though Syracides bredd Arianisme turning Proverb.
8. to a wrong sense: making wisdom there created wis-
dome. The Arians pressed great Basil with that: and in the
end marre the world. So, that book is dangerous, for Chri-
stians: though to obiekt for Iewes against hethen, in the old
time it had dignitie. And thus to stop heathen prating, the
fables of the Apocrypha had some use: & their unperfect
histories and tedious sentences, might of old be turned to
some profit: Because they all beat upon the Bible: But if
we hold them better then fables, and meanewittes work,
we giue them leaue to check the truth exceedingly. The
Doctours that cannot see thus much are blind Leaders of
the blind: And the Iewes hold us void of all judgement
that bind such fables & base works in the hart of the holy
Bible: & read part as the sad word of God in the Church.



*That was
made by
some Sophi-
ster, feigh-
ning from
the argum.
what a
man might
say.*

TObit is a Midras toy, or fable vpon this phrase: *Nephthali is an hind let loose: causing pleasant words.* That had true event in Barak: causing Deboraes song: but because Iahel a vvoman, not he, kild Sisera, his prayse vvould seem little to the rash: for Iacob to foretel: To vvarne of that: the fable is made: that he vvich vvil not mark the truth: vvill soone beleeeve a fable: Novv the fable continually lyeth for the vvhetstone: that is, should not be thought better then a icst.

2. The name Tobit vvas never heard among Iewves: nor is agreeable to the proportion of the language: our Bishops savv that, and make him Tobias: to help to mar the lye: that it should not have the vvhetstone: but there be other things to get the vvhetstone, enough, besides that.

3. The foolish Genealogie shevveth at the first that all is but a fable: in this: The book of the vvords of Tobit, sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seed of Asael: and of the tribe of Nephtholim. Here five persons ending in *el*, tel all that use their five wits all the rest should be but as good a fable. Neither in Bible, nor Thalmudiques, nor heathen stories nor stage will the like be found. Therefore the entrance cryeth: A fable: a fable, a fable, and vain vanities.

4. Our Bishops saw the entrance would make all to be seen a fable, and leave out Tobits kindred: all but Nephthali very subtilly.

5. Enemesser King of the Assyrians will also tell of a
Rabbines

Rabbines iest, in placing Ain for S. in Salmanassar: and swallowing other letters. A sad writer would not vex truth of holy storie, with such toyes.

6. None but in defence of himself wil brag of his own iustice: In defence Iob did: and Moyse and Paul. Tobit of himself: thus: I Tobit, haue walked all my life in the way of truth and iustice. The holy Daniel a true Machmad, ful of Grace, honoured of the angel, and of Christ himself, could in sted of bragging cōfesse his sinnes: so find favour.

7. This Tobit might be asked why he beleaved not Osee preaching 70. yeres that Samaria should be taken: So the wise man might have kept him frō captivitie: & have fled to king Ezekias.

8. That which Tobit speaketh in his own person: which sheweth all to be a fable, our Bishops bring the historie telling: and differ much from the usual Greek: so that difference in copy sheweth the fable was lesse regarded then Lucianes.

9. For the difference is exceeding great: such as can hardly be ever found in any heathen writers: This place may tel somewhat: ch. 2. The same night when I returned from the burial, and slept at the wall of mine house, because I was polluted, and having my face uncovered, & I knew not that sparrows were in the wall: and as mine eyes were open, the sparrows cast down warme dounge into myne eyes: & a whitenesse came into mine eyes: &c. From Ch. 2. ver. 16. unto the end of the chapter, the whol narration is clean of an other sort, then in our Bishops copie: there swallowes dung blind Tobias, and his wife scoldeth as Iob's wife, in an other sort: and whol stories differ.

Such little care antiquitie held for these tales: that our wickednes should be the greater which anger God with them. So foolishnes of the tale, and extreame difference in copie should make us detest the detestable work.

10. This tale also winneth the Whetstone from all Lucianes: that Sara the daughter of Raguel had seven husbands, which as sone as they had gone in to her were slain of the Diuel Asmodæus. What a diuclish tale is this? against al the tenour of Gods providence in governing men. Stil in heathen, mariage had a blessing: and no heathen ever heard of such a lye.

11. They be senseles diuclish that dare give particular Divels proper names: as Beelzebul: the Prince of Divels: and after him Samael in Midras Rabba vpon *Deut. 33.* & Ben Zirgha, in Zeror Hamor. These names Rabbines give to a Diuel, whom they make a Prince above the rest. The wicked Tobit that durst name a Diuel Asmodæus, as though he knew their names, hath made many a fool. Rabbines later then the Apostles age first invented Asmodæus. Schollers should be ashamed of their blindness.

12. The name Raphael also given to an Angel by man argueth Iudaic; fabling: and holy Daniel should not be the onely that recorded Angels names, and given from heaven, and allowed in the new Testament, if Tobit knew Raphael: that is the Physician of God. Some wicked Iew a scoffer of our new Testamēt: for the healing miracles feigned a particular Angel, a Physician. So late Iewes feigne Sidkiel, to be Abrahams Teacher: of Iustice: And Adams, Raziel, teacher of secrets: these and many such names late Rabbines have. Whose wickednes Christians should

should detest: and not make themselves a mockage to the later Ievves .

13. The psalm 146. kept the miracle of fighting the blind to Iesus Christ coming: that he being Iehovah and his disciples should give sight unto the blind. So this Athean fable should make a mock of our Gospel: and of Daniel: & deserveth to be detested for a most vvicked lying fable.

14. God fendeth not Angels vvhere common vvit may serve: nor more strangely then in the nev्व Testament: nor yet in stranger then the true Prophets, for matters holden old. The lavv forbidding regard of Iewish fables convicteth vs of sin, that regard such a wicked tale, for Angels.

15. The Angel telleth a lye: saying, I am of the kindred of Azarias and Ananias the great and of thy brethren.

16. They be dul vvho perceave not that the fabler alluded to Ananias and Azarias Daniels kinsmen: vvhom the Angel accompanied in the fyer.

17. The tale of the fish leaping to devour Tobias at the river Tigris: and staying after, that Tobias might take him: this is fitter to vvyn the vvhetston from Lucian, then to have place vvith the Bible.

18. So

18. So the magical of the hart, Liver, and Gall, that could with perfume drive away Divels, and give eyesight, these argue Athean impietie in the fable.

19. Likewise the flying of the evil spirit beyond Egypt: and the angels binding of him: these be ridiculous foolish matter: fit for sore eares that cannot abide the truth. And who can give a reason why a Divel should goe beyond Egypt: and who heard that created Angels could bind Divils.

20. Also this speach hath infinite impietie: I am Raphael, one of the seven holy Angels which present the prayers of the Saints: and which go forth before his holy Maiestie, Daniel who onely learned Angels names, and had greatest visions, he knew no such Divinitie. And if this book had bene an old fable, some Rabbines from whom the Thalmuds are compiled would haue cited him. But none do cite it. Therefore it is a late fable.

21. As it is a most ridiculous fable that an Angel should be sayd to attend vpon a man an whol iorney: so to tell that the yongue mans dogge should keep an angel companie, that is too too base a lye. Such fables are fitter for Telemachus and Aeneas then for Gods people.

22. The ages are also to be considered: Tobit lived 158 yeres, Tobias 127. as did Sara. Who cannot in that see a fable? In Abrahams dayes such old age was likely. But since the cursed misbelief in the wildernes made seventie and eighty yeaes old age, we read no such age in father & sonne.

23. Lastly, all Gods stories are in sagenes: that the tribes of Iudah, Levi, Ioseph or Benjamin should have Gods rarest

best favour: not Dan, Gad or Nephtali; whose Jewels are omitted, Ezek. 28. as they were the basest: And if Nephtali had this true honour, Ezekiel had not passed over his dignitie. Now the acceptation of so wicked a ly is a ready way to Eternal death.

*O F I V D I T H**severally.*

Some declayming Hellenist or trifling Greek Iew made the fable of Iudith, to the style of Iacob, who is said *Gen. 49.* to haue blessed all his sonnes; and Symeon is openly cursed: but that he had a portion in the Land. Also no man judge came of him. In memorie of this the fabler maketh him a shee judge. And because Symeon had his Land scattered within Iuda: the fabler feigneth her a name Iudith.

2. The copies which the Geneva followeth, & which our Bishops, differ exceedingly: arguing that antiquitie cared not for the cursed fable: so much as to keep a true copie.

3. When Arphaxad was king of the Medes and built Echbatana, the the fable was played. Arphaxad was none

E**but**

but seems sonne: our Lords father after the flesh. And at the first the iester telleth that he brought but a fable.

4. The fable maketh the time to be when the Iewes were newly returned from captivitie, *ch. 4.3.* And maketh Samaria then to be holden of Iewes: All heathen know that synce Cyrus time Ninevy bare no sway. And the true Ezra telleth the Persian storie for Samaria: which this wicked fable crosseth.

5. The fable sayth that they were troubled for the temple, least Holophernes should destroy it: But the true Ezra sayth that the temple was not built of a long time after the returne. They that wilbe stumbling against the holy spirit shall fall to Gehenna.

6. Where the fable sayth, that Nabuchodonosor sent stout words to Persia and many other countreyes, when Persia ruled 127. countreyes, all Greekes would loth this fable: and Turks are not more impudent in the Alcoran then we in these fables.

7. Ezra recordeth the returned to be of Iuda and Benjamin, and nameth no troupes of the ten tribes: nor the whole People Israel, but Iewes.

8. In the foolish Genealogie of Iudith, Raphaim and Samael be. Dead, & a Divil: that telleth all is but a fable.

9. Holophernes and Bagoas be Persian names, not Assyrian: which further warne of the fable.

10. The beheading of Holophernes could not dash all wittes from an armie to flee away. And in Col bo: this is as a mere fable referred to Antiochus times.

Conclusion.

Such lyes checking the holy storie are wickedly ioyned to the Bible.

Additions to Esther.

Some triflers for exercise of wit feigne additions to Esther: because God pēned the storie short. But God will not be mocked. The trifling epistle that maketh Haman a Macedonian, is wickedly false: & further in Babish foolishnes: and the rest are not worthy confuting.

The wisdom of Salomon.

THe true Salomon in the Proverbs, David & Iob have precepts enough. But some loth to learne what God penneth, would from mans babling make a book of sentences. Colbo the Thalmudique hath as good. Yet no wisdom would couple it to the Bible.



*Faltes escaped in the Printing,
to be amended.*

Pag. 3. lin. 15. read, Babel.

Pag. 4. lin. 37. Ain, & Aleph.

Pag. 6. lin. 15. Theognis. And lin. 19. Thucidides.

Pag. 7. lin. 5. held.

Pag. 11. lin. 7. 450. yeares.

Pag. 13. lin. 29. Adam, as not knowing.

Pag. 28. lin. 10. that it should not.

Pag. 29. lin. 10. and so find.

6

Of Religious

COMMUNION

Private, & Publique.

With the silenceing of the clamours rayfed by *M^r Thomas Helvviffe* agaynst our reteyning the Baptism receaved in Engl: & adminiftring of Bapt: vnto Infants.

As also a Survey of the confession of fayth publifhed in certayn Conclufions by the remaynders of M^r Smithes company.

The fimple beleeveth every vvord: but the prudent looketh vvell to his goeing. *Prov. 14. 15.*

By IOHN ROBINSON.



Printed Anno 1614.